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outlet above. Through the influence of the vocational placement bureau the telegraph companies were persuaded to give their messenger boys courses that would fit them to be telegraph operators when they became older. Vocational guidance means better adjustment for a boy. Usually the choice of a life-work is delayed until a boy leaves school, and is then selected in haste without proper study or forethought. As a result, multitudes of square pegs get into round holes, or just succeed well enough in their early manhood to hold on to their occupation until they are so old that change is no longer possible. Since they are misfits they are personally unhappy, and many of them are discharged by employers when they are at what should be the prime of life. This causes much social unrest and dissatisfaction. A vocational counselor would have followed those same boys for a long period before they entered their occupations and for some months afterwards, assisting them with his mature and expert advice. For the boy who is still in school, there is spur to better study from what President Eliot has called "the life career motive." Dean Keppel's statement above quoted proves that. When a boy knows just what his lifework is to be and is convinced that the studies he is taking have a definite value for that occupation, his whole school life becomes more purposeful. We have seen this at the University of Tennessee since we created the "School of Commerce." Before that time, many boys who expected to go into business life were sent to college by their parents. Since they saw no value for a commercial career in the studies they are taking, they therefore gave their chief attention to fraternities and athletics. Since business courses have been introduced, the attitude of this group of boys toward all their college study is said by our Dean to have changed radically. Pupils who have quit school to go to work have been persuaded by vocational counselors to return for better preparation. The continuation school under this system becomes a necessary feature of our educational system. Any man who is happy in his lifework finds in it both work and play, both vocation and avocation. It was for that reason that Russell Sage claimed that he never needed a vacation. We are familiar with many capable men whose life-work is irksome, and who must therefore find their pleasure outside their vocation in some such avocation as a lodge or in a choral society. It sometimes happens that a man unsuccessful in business is an invaluable worker in church, because he was suited by nature, "predestined and foreordained," to be a social welfare worker, but family necessity perhaps made of him a shoe clerk. He is by nature altruistic and lacks the

acquisitive faculty necessary to success in business. While another clerk beside him thriftily saves every possible penny and will eventually own a business of his own, this generous-hearted altruist will give his last penny to charity and mission work. Such an individual would have been helped in early life to prepare himself to be a settlement worker, a minister or a teacher. Unfortunately some successful financiers have criticized the church because often such unsuccessful business men occupy such important places in religious work; but such a criticism is unjust. That misfit man's real occupation is church work, and his business life is an irksome sideline. What a wonderful and contented civilization we could build if we could get all the square pegs into the square holes so that every man could find his play in his work, his avocation in his vocation.

This war has taught us the need of eliminating waste in our factories; but the revolutions worked by our industrial chemists are not as wonderful as those that can be wrought by vocational counselors dealing with misfit human material that has formerly gone into society's scrap heap.

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#### THE SCHOOLS OF A DEMOCRACY

It is because of human frailty that it is possible to fool all of the people part of the time and part of the people all the time. But it is because of the schools of a democracy that it is impossible to fool all of the people all of the time. For, when the schools of the people have done their work properly, the howl of the demagogue will be harmless, the lurid colors of the yellow journal will neither attract nor injure, the fervid but false editorial will amuse rather than influence, and the autocrat will be shorn of his power.—From *Schools With A Perfect Score* by George W. Gerwig.

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The true and only way to preserve State authority is to be found in the awakened conscience of the States, their broadened views and higher standard of responsibility to the general public; in effective legislation by the States in conformity to the general moral sense of the country; and in the vigorous exercise for the general public good of that State authority which is to be preserved.—ELIHU ROOT.

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Sometimes it is said that man cannot be trusted with the government of himself. Can he, then, be trusted with the government of others? Or have we found angels in the forms of kings to govern him? Let history answer this question.—THOMAS JEFFERSON.